9:La Barre E-4,5 (1938) 1941
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female baby, little girl = uč-tukun-wawa, kun wawa, tukun-wawa ku; young girl = pax-pak-uk; young woman = ux.

Marriage. Marriage nowadays is solemnized with the rites of the Bolivian Catholic Church, if at all. There is a tradition that formerly couples were married standing in the water of the Lake back to back. Marriage is patrilocal, if this term has any meaning for a group like the Uru. More male than female children are born to the Uru, which is curiously the case with other ichthyophagous groups as well. Uru men commonly take Aymára women to wife, which accounts for the great acculturation in the direction of this tribe nowadays. A kind of *Amphipod* (*Hialella pallida*), transparent, and two to ten millimeters long, found at the roots of *totora* plants, is considered to be an aphrodisiac when toasted, according to Posnansky.

Political Organization. If the Uru at any time in the past ever had a tribal chieftain of any kind, the institution has long since disappeared. At present the organization of the group politically is the same as the compromise between ancient Aymára and colonial Spanish officials which is in effect elsewhere in the *altiplano*. The village "mayor" (Aymará *kilacata*, commonly called *ilacata* by the whites—from the Spanish *alcalde*?) is called in Uru *čapuli* or *xuxuwčilki* ("wearer of the necklace," from his insignium of office, a necklace). This official is "elected" yearly. The regional ranking official or *corregidor* at Jesus de Machaca is called *čouk čapuli* ("big čapuli"). Squabbles with Aymára neighbors are led by the *kilacata*. Anciently, it is said, Uru women accompanied the men into battle.

Dances and Ceremonies. Bertonio[8] lists several ancient Uru dances of the 16th century which have since disappeared: the *kuchku* (*kuču*) or *si:a quirkitku* (*kirkit'a*), and the *chiy-chiy*, in which "chuspas" (bags) or "guaiquepos" are held in the hand. The chief Uru "fiesta" of today is that of the vernal equinox, which the Spanish missionaries moved from the 23rd to the 14th of September that the date might coincide with the Christian feast of the Exaltation. On this date they play *sikus*, sing and dance the "mimule," and practice the ancient pagan rite of the *wilawča* (<*wila*, Aymará "blood"?). The *pusip'ia* and *qoso* flutes are played at the dance of *Taurilo* on the date of Espiritu; the costumes for this dance are a little white apron or "sabanilla," a "poyo" or plumed hat, the "panisa" or "panasilla" (a collar of feathers), and the *kawo* or tunic, white for men and brown or black for women. The "mimule" and "taurilo" are said to be like dances of the Chiriguano.

[8] Bertonio, *Vocabulario* 2, pp. 84 and 161. Other information, Posnansky *op. cit.*, p. 103.